Vol. 2. Numb. 50.

THE REHEARSAL.

1. Why this *Volume* is Clos'd here.
2. Some *Sport* at Parting with Mr. *Review*.
3. His pleaſant Excuſe for not Defending his *Experiment*.
4. His Second *Excuſe*, yet *Pleaſanter*.
5. The Fault in the *Party* more than in him.
6. Curs'd *Cows*, Short *Horns*. The *Review's* one *Anſwer* to Every thing.

WEDNESDAY, *March* 31. 1708.

1. *Country-man.* THey ſay, *Maſter*, that you do not Adjuſt your *Volumes* right. Your firſt was 250, and do you intend to Carry on this *Volume* to the ſame *Number*? You Limit and Tye up your Readers to Bind together juſt ſuch *Numbers* as you pleaſe. Whereas ſome may fancy to Bind more or Fewer *Numbers* together, as they ſee Cauſe. And wou'd have frequent *Stops* to take Breath. And think two *ſhort* Miles eaſier gon than one *long* one.

Rehearſal. When I began this Task I did not Intend to have Continu'd it ſo long as it has happen'd, as I told you in the *Poſt-Script* to the firſt *Volume*, at the End of the *Index*. Elſe I had Divided theſe *Papers* into *Centuries*, like the *Papers* that Engag'd me in this Work. But I was willing to keep my Liberty to give over when I pleas'd. And for the ſame Reaſon, and likewiſe to Anſwer theſe Objections, I will Cloſe this *Volume* here; then every body may Bind or Put them up together as they fancy. And will ſoon put out an *Index* to this *Volume*.

Country-m. Then how ſhall we Cloſe this? *Maſter.* Let us have a little *Diverſion*, that we may Part in Good Humour, and be Apter to Liſten to *Serious* things afterwards.

(2.) *Rehearſ.* I know not how to Entertain you better than with the ſame *Gentleman* (ſhou'd I ſay?) who has made Us ſo much *Sport* of late. He is the only one of all the *Scandalous Clubb* that now ſticks by me. The other *Papers* are Dropt, or have given me over, and their *Cauſe* to Boot, as no longer *Defenſible*. Every body but he is Aſham'd of it, tho' none has more Reaſon. But he is Reſolv'd to *Blunder* it ſtill on, to make it more *Ridiculous*!

I have not yet told you his laſt Defence of himſelf and his *Experiment* againſt the *Anſwer* that is come out to it. This you will find in his *Review* of the 4th Inſtant, where he ſays of me,

" In the particular Caſes which he treats " with me of, he forms Imaginary Vi- " ctories for himſelf, and Boaſts of his " Conqueſts, and of being Un-anſwerable; " particularly in the Caſe of *Abraham Gill*, " he ſays, I anſwer a Book without ſeeing " it, in which he forgets himſelf, I do " not pretend to Anſwer or meddle with " their Book, I think it not to be the Caſe " at all.

Country-m. What is the Caſe then? Your Objection was, That his Book call'd the *Experiment*, Uſher'd into the Wor'd with ſo Great *Pomp*, Dedicated to the *Queen*, and calling *God* to Witneſs for the *Truth* of it, and putting the whole *Cauſe* of the *Diſſenters* upon it, That this Book was *Anſwer'd*, and Prov'd to be a Bundle of *Lies* from Top to Bottom, with the *Forgery* of *Holy Orders*, of *Affidavits*, and the Groſſeſt *Conſpiracy* againſt the *Church* that this or any Age can Produce. This was the *Charge* againſt Mr. *De Foe*. And was ther any other way to Clear himſelf from it, than by *Replying* to the ſaid *Anſwer*, and *Juſtifying* the *Truth* of his *Experiment*? But he ſays, *I think not this to be the Caſe at all.* Pray then, what does he make the Caſe?

(3.) *Rehearſ.* He ſays, *I clear'd up the Caſe in two Heads*, 1. *As to my Concern in it, where I think, I gave a particular of the Concern I had in it, and Referr'd, him to one of the Gentlemen Concern'd.*

Coun-

Country-m. As to his Concern in it— What does he mean by *his Concern*? Did not he write the *Experiment*? And was it none of *his Concern* whether he wrote *Truth* or not? He only tells how he was Drawn into it, and Employ'd by the *Diſſenters* to do it— much to their Reputation!— He ſays he had the free Leave of five or ſix of them to tell their *Names*, if he was Queſtion'd about it. But he will tell none of their *Names*. He ſays he *Referr'd you to one of the Gentlemen Concern'd*. But he Deny'd any *Concern* in it, and Refus'd to tell any of the others *Names*. This is the *firſt Head* of his *Clearing*. If you pleaſe let us have the *Second*.

(4.) *Rehearſ.* Secondly, ſays he, *I ſtated the Queſtion ſo as he* (meaning me) *will not meddle with it, according to his Cuſtome, not to ſpeak when he is run aground, and as this is the State of the Caſe, I think, till it is Reply'd to, there is no need to Anſwer or Read his Book.*

Country-m. He's perfectly *Bamboozl'd*— you never put any other *State* of the *Queſtion* than whether his *Experiment* was *Truth or not*? And that he ſhou'd *Reply* to the *Anſwer* to it, and Juſtify his *Experiment* if he Cou'd. And I ſee no other *State* of the *Caſe* that he himſelf puts.

Rehearſ. O, Yes! He puts it thus,

" (1.) That let *Abraham Gill* be what " they pleaſe, whether or no they had any " Right to Preſs him for a Soldier? That " the Queſtion is, not whether *Gill* was a " Whore-maſter or no, but whether he " ought to be Preſs'd for a Soldier? " (2.) That all the Villany they Charge " upon *Gill* did not move them to Preſs " him, till he Reform'd, and became a *Diſ-* " *ſenter*, and that then they Preſs'd him, " not as a Man of Crime, but as a *Diſ-* " *ſenter*, and as an *Experiment* upon the " Party. Now ſince Mr. *Rehearſal* is ſo " violent with his Book, and for an An- " ſwer to it, if he will Anſwer theſe pre- " vious Queſtions, I'll Read and Reply to " the Reſt. Otherwiſe I ſee no need of " it.

Country-m. I can ſhew Mr. *Review* a *Need of it*— For how do's he know but theſe very *Queſtions* are *Anſwer'd* in that *Book*, which he will not *Read* till they are *Anſwer'd*?

(5.) *Rehearſ.* And I can tell him they are *Anſwer'd* in that ſame *Book*. And wou'd he have me *Repeat* the *Book* here to him, becauſe he will not *Read* it?

But now I muſt tell him more. That none of theſe things is the *Queſtion*. It is not the *Queſtion* whether *Abraham Gill* was a Whore-maſter? Or whether he might be Preſs'd for a *Soldier*? But whether what is told in the *Experiment* upon that Occaſion be Truth or not? Of making this a *Party-Cauſe*, and laying Load ſo Terribly upon the *Church* for it? In ſhort, whether the *Experiment* be not the moſt *Abominable* and *Lying-Book* Extant! And wrote with all the *Malice* as well as *Falſhood* that *Hell* can Suggeſt? And it is not ſo much Mr. *De Foe*'s Part in it that we are Concern'd for, but of the *Party* that *Employ'd* him, and ſtill continue to *Employ* him, who Buy up his *Credit*, and *Encourage* his *Papers*, with the utmoſt *Spite* againſt the *Church* and the *Monarchy*! Theſe, theſe are the Men who are to be Animadverted upon, whom we ought to *Watch*, and Guard againſt their *Pernicious* Deſigns! Who are *Aſham'd* of no *Lies*, nor Scruple to make uſe of the *Baſeſt* of *Inſtruments*!

(6.) *Country-m.* 'Tis well that *Curs'd Cows* have *ſhort Horns*. Here's an Advocat of theirs, who *Shames* the *Shameleſs Cauſe* he wou'd Defend. Is your *Experiment* Truth? Say you. *That is not the Queſtion*, Crys he. Will you *Reply* to the *Anſwer*? *I'll tell you how I came Engag'd.* And yet I will not tell you. Have you not Produc'd *Forg'd Orders*, and *Forg'd Affidavits*? *I tell you how I was Engag'd*— Have not your *Lies* been *Detected*? *I tell you how I was Engag'd*— Will you *Juſtify* what you have ſaid, or will you *Confeſs* and *Retract*? *I tell you how I was Engag'd* — This is all you get from him. And Bray him in a *Mortar*, you'll get no more out of him!

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This Day is Publiſh'd.

THE Scripture Account of the Eternal Rewards or Puniſhments of all that hear of the Goſpel, without an Immortality neceſſarily reſulting from the nature of the Souls themſelves that are concerned in thoſe Rewards or Puniſhments. Shewing particularly, I. How much of this account was diſcovered by the beſt Philoſophers. II. How far the Accounts of thoſe Philoſophers were corrected, and improved, by the Helleniſtical Jews aſſiſted by the Revelations of the old Teſtament. III. How far the Diſcoveries forementioned were improved by the Revelations of the Goſpel. Wherein the Teſtimonies alſo of S. *Ireneus* and *Tertullian* are occaſionally conſider'd. By *Henry Dodwell* M. A. Author of the Epiſtolary Diſcourſe.

☞ THoſe Gentlemen who have Subſcrib'd to Mr. *Howell*'s *Synopſis Canonum*, &c. are deſir'd to ſend in their laſt Payments, by the 20th of *April*, to Mr. *William Sayes*, Printer in *Lovell's-Court* in *Pater-Noſter-Row*, *London*, when the Book will be finiſh'd, and by him deliver'd to Subſcribers. *Note*, There being a few of the Impreſſion which are not yet Subſcrib'd off; Subſcriptions will be taken in till the 10th of *April*, and no longer,

A Preliminary Defence of the Epiſtolary Diſcourſe concerning the Diſtinction between Soul and Spirit. In 10 parts. I. Againſt the Charge of favouring Impiety. II. Againſt the Charge of favouring Hereſy. In the Former is inſerted a Digreſſion, proving that the Collection of the Code of the Four Goſpels in *Trajan*'s Time is no way Derogatory to the ſufficient Atteſtation of them. By *Henry Dodwell*, M. A.

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